

Home Mission Herald.

NORTH AMERICA FOR CHRIST.

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All communications for the American Baptist Home Mission Society should be sent to the American Baptist Home Mission Society, No. 150 NASSAU STREET, New York City.

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PAUL'S SALARY.

DEPLORABLY mistaken are those ministers who feel that they are "hired" by the church. If they are true ministers of Jesus they are not hired at all. They are called of God Almighty to this work. The salary is to supply them with a living—that is all. It ought to be a generous living. But whether generous or not, they will work with all their power, because they are doing it for God. Paul the missionary, could say: "I labored more abundantly than they all." There is no reason to think that Paul's salary at that time was an extraordinary one. By thus unselfishly working, his living was increased. For the people not only "ministered to his necessities" but would have "plucked out their eyes for him," as he himself tells us. J. B. S.

THE LONE BAPTIST.

WHAT IS HE GOOD FOR?

WHAT is the duty of a single Baptist member, residing in a village of Pedo-baptists? What errand has he for such a man in such a place? Why did He place him there? To answer these questions let me ask another. What is the errand of the heaven in the world? Jesus tells us that the kingdom of heaven is as leaven, which a woman took and hid in three measures of meal till the whole was leavened. So too, the kingdom of heaven is as a village, in which a single baptized believer dwells, and by God's grace he stands true to his principles, and is active in teaching them till the whole village are Baptists. J. B. S.

DON'T FORGET THIS.

WE mean that the HOME MISSION HERALD shall be an inspiring helper to pastors and churches, and not a mere beggar!

It will cost you \$15 per hundred copies for one year, at that rate for two or more copies sent in one package. Our aim will be to make it worth \$50 per hundred copies! Read what we print. Then try us, and see. Send orders to Room 13, No. 150 Nassau Street, New York City. Terms cash in advance.
Price per single copy for one year, only Twenty cents.

LARGER, AND STILL LARGER.

IN prosecuting this great work which goes on by the name of Baptist Home Missions, every agency, lawful and possible, should be employed to draw forth larger and still larger offerings from the friends of Christ. As yet, Christians have hardly commenced to give as God's word requires. One-tenth of every man's annual income is the very least that should be thought of, under the New Testament law. And many should give more,—even to one-quarter, or one-half, or three-fourths, and in some instances, like Nathaniel Ripley Cobb, they should give all, over and above a comfortable support. In this movement, which is so vital to the weal of Zion, the ministers of religion should set the example and take the lead. As Baxter says, they should "stretch their purses to the utmost." They would find it profitable every way. They would prosper by means of it. Their own salaries would be increased. Their example would be powerful among their people. Their preaching would be enforced by it, and according to God's own promise the windows of heaven would be opened and such copious blessings poured out, that there would not be room enough to receive it. Beyond all question it is true, that the outpouring of the Spirit is intimately connected with the religious consecration of our moneyed offerings. With such a spirit as this universally prevalent, North America would not be long unsubdued before us; and the way would be opened, and our forces would be marshalled for such conquests for Christ in heathen lands as have not yet been dreamed of by the most sanguine among us.

J. B. S.

FROM A FAITHFUL PASTOR.

DEAR BRO. SIMMONS:—I have a little box, called "The Lord's Treasury." One-tenth of all the money I receive goes into this box, and is kept for benevolent purposes solely. Out of it, I send you six dollars for educating Freedmen. My support for the past year from the people and the Missionary Committee combined, is only \$333 in money. I am sorry that my brethren do not more fully believe that what they "give to the poor" is "lent to the Lord," and so make the six dollars, \$25.

REPLY FROM THE BOOKS.

DEAR BRO:—Your fidelity in giving one-tenth is most praiseworthy. Keep to it. And, by private teaching, and prayer, and faithful preaching, work your people up to the same thing. It takes time, but it can be done. And,—good, VERY good,—is the

blessedness of the result. Some pastors fall in doing this, by growing impatient, and sour, and denunciatory. "Right is it love" should be the pastor's motto; light from God's word, and love from the pastor's teaching lips and gentle eye and gentle voice. J. B. S.

CAUSELESS ANGER IS MURDER.—Remember, if you doubt this, study Matthew v. 21, 22. The Saviour's meaning is this: By the law of Moses, literal murder is punished with death by the common court; but in my Kingdom, anger in the heart, except for such cause as God himself would approve, will be regarded and treated as murder. How careful we ought to be that we have good cause for our anger! J. B. S.

TEN THOUSAND emigrants recently left Liverpool, during one week, for America! Read, send us help to evangelize these hosts of foreigners who are thus pressing to our shores. Our work is immense, and our means are inadequate. The words, *Home Missions*, mean "North America for Christ." It is "THE GREAT AMERICAN WORK." All our Home Mission Churches are urged to help Foreign Missions. J. B. S.

A SAMPLE COPY of the *Home Mission Herald* has been requested for the Vienna Exhibition. We sent it.

FROM REV. DR. DARGAN.

FOR many and obvious reasons the work among the Freedmen must be done by our Society, if done at all. No field, I think, on this broad Continent is whiter to the harvest, and perhaps none so barren at present in material and educational resources. The subject is replete with deep and thrilling interest.

J. O. B. DARGAN.

Darlington, S. C.

NOTE.—Dr. Dargan is a native Southerner. He labors both for whites and blacks. Perhaps no man in South Carolina is more highly esteemed than he, and no man's opinion would weigh more on this subject. All in the South and in the North who know him, hold him in very high regard. J. B. S.

A FRIENDLY WORD.

DEAR BRO. SIMMONS:—I am the Sunday-school Missionary for Maryland and the D. C., and feel a special interest in the students of Wayland Seminary, as they will help to supply the destitution in this field.

I recently met several of them, and was much pleased with their spirit and intelligent devotion to their work.

Bro. King is the right man in the right place, and is doing noble work for Christ.

Yours fraternally,

JAMES M. WATKINS.

EXPRESSES HIS DELIGHT.

THE following letter, sent to the Home Mission Rooms, by a Southern Baptist Minister, speaks for itself. He says:—

"I wish to express my delight and high appreciation of your work, especially the work of educating colored ministers. Not one out of ten of those who preach to the colored people are in any way qualified to preach the gospel. That perhaps a large majority are truly pious, I have no doubt; but how can men teach a gospel they cannot read? A student from your institute in Richmond, labored in the bounds of my pastorate during the vacation last summer, as a missionary of the Home Mission Board. I find his influence most salutary. Not only were many sinners converted, but the colored members of the different churches he served were instructed, and miserable superstitions that had been encouraged by other preachers, were discountenanced and abandoned. *Stand by such men.* God will make them the instruments of dispelling the clouds of ignorance and superstition among the colored race. Three-fourths, if not more, of the colored people of this country are Baptists. Let our mission be to educate their pious God-fearing men who feel they are called of God to preach the gospel; and the day will soon come that those who have boldly taken this stand against some opposition, will thank God that they have the privilege of sharing in so great a work.

"W. F."

The Students of the colored Baptist Institute, Richmond, have subscribed \$5,000 towards its endowment. Well done for them.—*Florida Baptist.*

NOTE.—They have added another thousand since. And our assistant treasurer here at the Home Mission Rooms says: "Those young men will never pay that \$6,000 in this world. Not that they are not willing, but they will not be able."—Well, time will tell! J. B. S.

The finding of Livingstone has laid open the horrors of the slave trade, which, in spite of the anti-slavery sentiment of Christendom, has flourished unchecked on the Eastern Coast of Africa; and England, with the moral support of the United States and Germany, has girded herself for its extirpation, and for the opening of the heart of that long-suffering continent to Christianity, commerce, and civilization.—*Watchman and Reflector.*

FROM MEXICO.

I HAD hoped that the embarrassment of the Society was disappearing, and that our Mexican preachers would be reappointed. They both acquiesced as to the suspension, if necessary, only pained that Mexico, in this hour of overthrowing old and setting up new principles, should fail to receive the truth for want of them that preach the gospel of peace, and bring glad tidings of good things. "*The Lord God Almighty reigneth*;" this is our comfort, and we are full of faith and

hope regarding his providences and dealings with Mexico. We are continually receiving proofs of the real Baptist convictions of the converts.

T. M. WESTRUP, *Missionary.*

"IF IT COST \$1,000!"

THE following is from a Southern Baptist minister. We are glad to receive such:—

"REV. J. B. SIMMONS: DEAR BRO.:—What can you do for Henry Watley? He is a young freedman, and poor. He is progressing finely in his literary studies, but I do want him to have some of the benefits of a theological training, as he is a young man of much promise. If I had the means I would educate him myself, if it cost a thousand dollars, from the fact that it is so badly needed in this country. It almost shocks a thinking mind to observe them in their devotions."

AMERICA AND AFRICA FOR CHRIST.

BRO. SIMMONS:—Be assured that you have my frequent prayers. God has greatly blessed your efforts for the freedmen. Eternity only will unfold the results. Work on, dear brother. America and Africa for Christ!"

PHILADELPHIA, PA.

T. S. M.

A TOUCHING APPEAL.

DEAR BRO. SIMMONS:—The poor colored Baptists in this section of South Carolina are in a deplorable condition; most of them worship they know not what. They have no house of worship; they meet at a private house, and hold their service among themselves, which consists principally of dream-telling and other superstitious notions, and no one seems to pay any attention to them.

Can't you send a missionary? I am doing the missionary work of this (the Moriah) Baptist Association.

Yours, in the fellowship of the Gospel,
JEFFERSON, S. C.

W. J. HATFIELD.

NOTE.—One of our best trained theological students ought to be sent to this field at once. Who will furnish the means—say at \$15 or \$20 a month?

PASSING THE NARROWS.

TELL the Brethren that Louisiana is latest and least in educating freedmen, but that the signs are brightening. The "last may yet be first." Just now we are passing the narrows, but the outlook ahead is a grand one. Ten thousand a year for the next five years judiciously but promptly put into this State would be worth more to the Baptists of America than five hundred thousand, if postponed for ten years to come. S. B. GREGORY, *Miss'y Teacher.*

NEW ORLEANS, LA.

THE MAN DESCRIBED.

CAN you select for me some freedman student-preacher, a man of mother wit, faith, and integrity—a man having the gift of utterance, and free from bad habits, such as the use of tobacco,—a

man worthy to receive a gift as from a sainted servant of Jesus, to whom I can, through you, donate fifty dollars?

NOTE.—Our teachers exercise great care in selecting students. Of this our friends may rest assured.

STANDING EDITORIAL RESOLUTION.

Resolved, That there is no argument, either in Scripture or reason, for gathering children into classes and teaching them God's Word, which does not apply with equal force to adults.

ADULTS IN SCHOOL.

DR. GREGORY spoke on this subject in the New Jersey Convention, making the following points:

1st. The adults will be the most reverent hearers.

2d. Will be the most hungry hearers.

3d. Will sympathize most with their pastor.

4th. Adults need spiritual nourishment and comfort as much as children.

5th. They should not interrupt their study of Scripture while life shall last.

NOTE.—The above is sound and good. All our people would do wisely to act upon the suggestions. J. B. S.

TEACH THE TRUTH.—Something like *Barnes' Notes*, which would be true to the Baptists, has long been wanted. We beg to call attention to Dr. Geo. W. Clark's *Notes on Matthew and Mark*. They are issued by the American Baptist Publication Society, at 530 Arch St., Philadelphia, Pa. Dr. Clark is an able and scholarly Baptist, and the Publication Board is his endorser. Why should we poison the minds of youth and adults in our families and in the church schools, by using pedobaptist commentaries? Pastors, parents, superintendents, teachers! think of this. God holds us responsible, not simply for *teaching*, but for *teaching the truth*. J. B. S.

THE SEVEN THEOLOGICAL SCHOOLS.

(1.) Wayland Seminary, Washington, D. C.

REV. G. M. F. KING, PRINCIPAL.

Number of pupils, eighty-five.

This school continues to be prosperous. The principal, in sending his third quarterly report, says:—

"I have heard seven recitations each school day, and preached fourteen sermons [during the quarter]. Three of our students have settled as pastors within the school year.

"One returned to his old neighborhood, and became the pastor of former associates. His old master generously aided him both in council and in contributions. More than forty were added to his church, and he has nearly completed a meeting-house.

"Another found a Sunday-school of 84. He now numbers 254. He has given the hand of fellowship to 148. A number of strong men have come to him from the Romish Church. As I listened to one of these converted Catholics, his heart overflowed with joy.

"Two of our students have been baptized, and we have very much to make us glad."

The call for enlarged accommodations is most urgent.

(2) Richmond Institute, Richmond, Va.

REV. CHARLES H. COREY, PRINCIPAL.

Number of pupils, seventy-five.

Sixty of the young men of this school have recently subscribed one hundred dollars each—making \$6,000 in all—towards endowing their Institute. They love their teacher and their school with a devotion that is intense. These subscriptions are payable, both principal and interest, in five annual instalments. Should these six thousand dollars be paid, it will demonstrate what may be done by God's blessing upon the efforts of a skillful teacher, working with enthusiastic pupils.

The Principal writes:

"Our young men never worked harder, and never made better progress than during the present year. I have refused many who would gladly have come but for want of means and want of room. There is an unprecedented demand for teachers, and now almost daily some one is called away to take a school. A larger number than usual of our young men support themselves wholly or in part. The school seems to enjoy to a large degree the sympathies of the colored people of the city; and the majority of the pastors [white and colored] are our fast friends. My assistants [all three colored] have labored with great fidelity and success."

Rev. Dr. J. R. Kendrick, speaking of a recent visit made by himself to Bro. Corey's school, says: "Under the broad canopy of heaven, there is no more important work than that in which he is engaged."

All our teachers are engaged in the same work.

(3) Shaw Collegiate Institute, Raleigh, N. C.

REV. HENRY MARTIN TUPPER, PRINCIPAL.

Number of pupils, one hundred and seventy-four.

A precious revival has prevailed in this school, and all but two in the boarding department have found peace in believing. By unanimous vote of the Board, the teachers in all our Freedmen schools have been requested to hold monthly concerts, with special reference to missionary work in Africa.

Some of the pupils at Raleigh have given "touching expression to their feelings upon the subject, and declared a willingness to consecrate themselves to the work of preaching the Gospel in the land of their forefathers."

By the blessing of God upon the energy and faith of the principal of this school, a new building, seventy by forty-four feet, and four stories high, has been completed; and a second building still larger has been commenced. For both of these edifices the principal has manufactured the brick, and superintended also the work of building. All this in addition to his labors as pastor of a church and principal of the school! In one of his letters, he says:

"I feel that I have great reason to be encouraged. Our school is acknowledged to be the best in the State, and therefore it has drawn in the best talent thus far developed among the colored people of North Carolina. The young men are improving very fast, and are becoming a power in the State."

(4) Benedict Institute, Columbia, S. C.

REV. TIMOTHY S. DODGE, PRINCIPAL.

Number of pupils, one hundred and forty-two.

No one of our schools has grown more rapidly in numbers and in usefulness than this. It began December 5th, 1870, with one pupil; a freedman preacher, sixty-six years old! Of the one hundred and forty-two now in attendance, the principal says:

"All these are studying for the ministry or to become teachers. Every one of them supports himself. There is some good material here; one of these students last summer baptized one hundred and twelve converts, the results of his missionary labors. Ought not such students to be encouraged by assistance in fitting up these unfurnished rooms for living and studying? We shall need more room to enlarge our work before long. I have the good wishes of the whites and blacks, but we do not get much money as yet. They say they are poor, the colored people have houses and churches to build, and land to pay for, and living to get as they go along, and this is no small thing. They do grandly for their means and deserve assistance. God bless the kind friends in Boston for their recent gifts of housekeeping goods for these men; they make all our hearts rejoice, and the students' eyes moisten with tears of gratitude."

(5) The Augusta Institute, Augusta, Ga.

REV. JOSEPH T. ROBERT, LL.D., PRINCIPAL.

Number of pupils, fifty-two.

This school occupies a choice lot, but the school building is poor, and the accommodations for the students, in the way of board and lodging, have been very uninviting. The contrast between this and our other schools, in these and some other particulars, is painful. The Board have determined, however, that these evils must be remedied!

But, notwithstanding the disadvantages, God's blessing seems to have crowned the work. The teacher says, that during the winter preceding this last, "more than four hundred hopeful converts were added to the colored churches in Augusta and vicinity, as the result of meetings conducted mostly by Ministerial Students connected with this school."

(6) Leland University, New Orleans, La.

REV. S. B. GREGORY, PRINCIPAL.

Number of pupils, seventy-two.

Vigorous efforts have been made during the year to carry forward the new school building towards completion. Several thousand dollars have been spent in this work. We expect to enter a portion of the new edifice this fall. Few school buildings in the South will surpass this when completed. The builders say there is nothing to hinder it from standing a hundred years. Credit is largely due in this matter to William Howe, Esq., the architect; and to Brother H. Chamberlain, who has watched and superintended the work with unceasing fidelity. The following facts will illustrate the nature and wants of this great field:

The majority of the people of Louisiana are colored. The majority of the State Legislature are colored. The Lieutenant-Governor who pre-

sides over the Senate, is a full African. The Chaplain of the Senate is a black man. So is the Chaplain of the House. So is the Superintendent of Public Instruction. Many of the judges are colored men. And these people, so rapidly and numerous filling places of trust, need more than any other earthly thing, a well-trained ministry of their own race to guide them.

Besides this, there are some thirty-three Roman Catholic Churches in New Orleans, while there are only about thirteen Baptist Churches, two of whites and eleven colored.

Add to this the fact that Louisiana has a population of 364,000 freedmen; Texas, 1,000,000; Mississippi, 444,000; and Alabama, 400,000; making a total of 1,536,000.

Then remember that this is the only Freedmen Ministerial School the Baptists have for these four great States, and it will be seen that the destitution is simply appalling!

(7) Nashville Baptist Institute.

REV. D. W. PHILLIPS, PRINCIPAL.

Number of pupils, ninety-five.

A visit of the Secretary to this school in the month of February, impressed him with the thorough and excellent character of the work which is being done. The principal, writing to the Rooms, says:

"My great purpose and aim is to provide religious leaders for the freed people, as rapidly and as extensively as possible. *A man is more precious than the gold of Ophir!* I know, as well as any living man, what the acquisition of knowledge under difficulty means. I understand also, from experience the great importance of seasonable aid.

"My governing principle is this: To do it as many young Freedmen for the Lord's work, as well and as quickly as possible, and to spend not one cent beyond what that requires."

A GENEROUS GIFT.

Rev. Dr. J. M. Pendleton gave four hundred copies of his *Church Manual* to our Freedmen students. This will do untold good. May God's blessing rest both on the author and on the recipients!

By the way,—in the April *Herald* the gift of \$500 from Mrs. P. for the Ch. Ed. Fund was sent to us not by J. M. "D." but by the well-known J. M. P.

Work of Grace at Campbell, N. Y.

With pleasure I report a very interesting Revival of Religion enjoyed by the Campbell Branch Ep. Church, aided by the A. B. H. M. Soc.

The meetings began in Feb., and Rev. I. W. Berry, pastor of Bath Church, rendered very acceptable and efficient service in the work. Being myself weary out with previous labors in revival meetings at Horseheads, Br. E. did most of the preaching. The result has been the conversion of about 30 souls, 11 of whom have been baptized, and others are now candidates for the Ordinance. Nearly all the additions have been young people, and though not able to do much financially, we hope to train them into efficient laborers in the Lord's vineyard. The prospects of the young church are for the present and future usefulness.

Yours truly,

J. C. MALLORY, Minister.

WORDS AS TIMELY AND AS TRUE FOR BAPTISTS AS FOR CONGREGATIONALISTS.

CO-OPERATION.—A Secretary of the Congregationalist Home Missionary Society, speaking of the good that has already come to them from co-operation with the States in their work, says:—The object of the movement was to lay more of the responsibility of supplying men and money to the Western States where it belongs—upon the pastors and churches of those States. The movement is not rapid, but it is motion forward, and we look to see the momentum increase year by year.

Of the significant outcome thus far we should name as the most marked feature, a wider and truer apprehension at the West of the greatness and difficulty of the work this Society has in hand. They have taken a wider survey of the immense area to be cared for, and speak in more serious tones of a work so far-reaching, and in which they are coming to feel that they should be actors and not mere receivers. They have learned far more of this Society, as well as of its work. They find that it not only welcomes the advice of its friends to whom experience has given wisdom, but, not turning from those who have neither experience nor wisdom, it is ready to profit by strictures to which a chronic censoriousness may have given only sharpness. They see that while the Society cannot adopt proposed plans that cross each other in vital points, it none the less attends to their suggestion, since it is partly by combining the special views of many local observers that its own comprehensive survey is made up and its plans are decided. Hence there has come to be less of criticism and more of counsel. All can see how easy it was to carp at methods which too many had taken little pains to understand, and to insist that success could come only in certain ways that over and over again had been tried and found wanting. And when, instead of all this, good men came to put methods old and new to the test of use, with a sense of personal responsibility for results, the conviction was born—and is growing—that to plant our simple spiritual churches all over a land so vast and so diversely peopled, and to supply those churches with godly, wise, and efficient pastors, is not a pastime for novices.

Again: this practical dealing with a problem found to tax the energies of their best minds and hearts has roused Western Christians to a juster sense of the debt they owe to their Eastern brethren. The younger among them, and perhaps others here and there—have come to estimate more truly the cost of the work which Christians of the East have been doing through this Society for half a century. They see that it is not simply money that has been given—six and a half millions of it—nor only men and women that have been sent out—countless as is the value of such gifts to forming commonwealths. They are seeing, also, how much of practical wisdom has been shared with them; the wisdom that comes by sore experience, by prayer, and by the informing Spirit. They are seeing what a wealth of love, too, has gone out with the gifts that have busied the hands, and the prayers that

have hardened the hearts, of godly Eastern women ministering year after year to the disciples, for their Master's sake. They are reckoning up the lives that have been consecrated to toil and prayer for their well-being. They are appreciating such self-sacrifice as that of our sainted Father, just gone to his well-earned rest, after almost forty years devoted to the organizing and supply of the churches that are now blessing them and their children. They are holding in higher honor the memory of Christian heroes who left home, comfort, preferment in the East, for the rude cabins, the coarse fare, the wearing toil, the unmarked grave of the pioneer. They are thinking oftener and more worthily of the Fathers yet living in the ministry and the churches of the older States—men whose best powers have been given to the cause of Home Missions, and whose honored names have been identified with it through more than an ordinary lifetime.

And along with this has naturally been growing in the minds of Western churches a stronger sense of obligation to do their very utmost toward their own support. In the early years of the Home Missions nobody found fault because New England was looked to for the men and money needed for carrying her principles to the new homes of so many of her wandering children. This was in the order of nature. But it is no less in the order of nature that the child shall come to be of age, and that this infantile dependence shall cease with his majority. So for years, in both sections, the conviction had been growing that the older, stronger West, not over reticent as to its numbers, wealth and resources of every kind, was making no special haste to take on its young and lusty shoulders a worthy share of the support of its own churches and pastors. There were hints that the weight of this young giant was beginning to weary the arm of good mother New England, called meanwhile to special care and outlay in behalf of the children still around the homestead. Western men, interested in the spiritual welfare of their old homes, pondered the annual statistics of New England churches, and were grieved to find it true of a large part of them that emigration is yearly taking from their membership as many as faithful labor is adding; that not a few are growing positively weaker year by year, as the native population around gives place to an alien element, hostile to all that has made New England's glory. Honest ministers and members of many aided Western churches looked very thoughtful as from time to time they read such statements as this, from *The Advance*, written by one who, they well knew, had the facts and stated them correctly:—

"Many old churches in the East, especially in New England, that used to be strong, have grown very weak—are growing weaker every year. Many of them are in the grim struggle for life, and expect to be able to fight off death only for a little. The streams for manufactory power are down in the valleys. Railroads run beside them. Educational and social facilities spring up in these centres of business, and the

populations are flowing down from churches of the hill-tops, leaving them weak and struggling. Yet to save the remnant left, and to redeem the foreign population, which, to a very considerable extent, is taking possession of the homesteads of our fathers, is work of immense importance. These hills and out-of-way towns have been, and are yet able to be, springs of new blood for the towns and enterprises for the future. It must be kept a clean and Christian blood. So we make great outlay of Home Missionary efforts and funds upon these decaying churches. They used to give grandly for Christian work, now they must receive largely on the present system, or die. So considerable a fact is this, that some of the New England States expend on themselves more money than they raise for Home Missionary purposes; very many counties consume more than they furnish of these precious funds."

MR. BEECHER ON HOME MISSIONS.

CHRISTIANITY should be diffused because it carries with it everything that is valuable to the individual man; because it carries with it everything that is stimulating and inspiring to each individual in the growth which he seeks; because it carries with it that latent nature which purifies the social relations of men; because it carries with it those influences which invariably develop into all enterprise, activity, and material improvement.

The essential spirit of Christianity is the compassion of God on account of man's sinfulness and need. The revelation of the essential power of love; the revelation that this power is diffusive; the revelation that it is a medicine, and not a merciless punishment of the universe; the revelation of a God who fills the heavens with a glory and brightness in which are truth and justice, and in which they are enforced by the vitality of divine compassion and love—such a revelation is true. The immortality of every human being, and the love and pity and compassion of God for men, is true. This is the reason why we should spread true Christianity over the continent. For, look at the vast immigration which is going on. Ship after ship, vessel after vessel, is bringing human freight to our shores. Europe is coming over here to see us, and to stay with us; and she is welcome. There is room enough—room enough for the good and the bad. Many of them, by ventilation, will be better than they were at home. Many of them, under better laws, will be unprovoked, and will make good men. Many will fail—no spring ever came that there were not more apple blossoms than brought forth fruit; many will perish and go down; but still, let them come.

We need the diffusion of true Christianity to equalize the conditions of men on this continent, and enable us to meet those great responsibilities which God has rolled in upon us. We must also have the diffusion of Christianity throughout this continent on account of the rising forces which are about to enact a vast drama in the midst of us. We are threatened by a golden Samson without eyes. Gigantic, corporate wealth

is but just beginning its career. Whether it will shake down the temple of our government and our liberties, we know not. There must be a spirit roused up in this nation to meet wealth, which is God's almoner; which is universal bounty; which can assist Christianity; which can lay the foundations of civilization; which, like snow, if evenly diffused over the country, is good, but is evil if it is drifted, leaving some parts bare and others heaped up. The accumulations, the consolidations of wealth in a few hands, in the hands of vast corporations, are threatening the liberty of the individual, the integrity of the State, the purity of the court, the very existence of popular legislation; and nothing but the true spirit of religion will ever enable this nation to meet its coming struggles—for we are going to have struggles.

We should send out our Home Missionaries, because the preaching of the gospel on missionary ground in our own land goes into neighborhoods where the population has been streaming, and where, for various reasons, the gospel will not go with them, or cannot be supported among them. In the first place, the great bulk of people who go to the wilderness to found new villages and towns and cities, go with material ends in view. They have not much heart for the work of moral evangelization. And if they had—as some have—the work which they must do is such as renders it impossible for them to keep up with the requirements of religion and civilization. When you were born, the roads were all made. In old Litchfield, when I was born, the old house was built, the barn was built; the garden was in operation, the fences were made, the bridges, such as they were, were laid down, and the whole community was organized. That part of construction was done, and all that was required was now to superinduce the schools and churches, and to support them, which required only a comparatively small outlay.

But in these new States, the roads are to be made, and the fences are to be built. (If I could have my way, there would be no fences on the continent; they are all waste; but I suppose they are a part of political economy!) The houses are to be built; the implements are to be bought; and the men have to earn the bread by which they live. They have such a pressure of material wants, that it is almost impossible for them to do anything for the promotion of education and religion. Such is their condition, that to keep the body in health and strength is the prime necessity. And then come other things in their train. The great mass of the emigrants that go West have not the power to build school-houses and churches, nor the power to support teachers and ministers of the gospel.

Now, by virtue of the fact that if one member suffers, all the members suffer; and by virtue of another fact, that the older and more prosperous should take care of the younger and less favored—by virtue of these two facts the long-settled communities should extend their sympathy and bounty to the younger States of the West. We cannot afford to have the Great Valley population, material, brutal. We cannot afford to have

New England ignorant and degraded. We cannot afford it in the Middle States. We cannot afford it anywhere. There is not a State in this Union that we can afford to have barbarous. There is not a single State in this great nation that is not connected, by social and moral and political ligaments, to every other State. We are all joined together, not in an absolute unity, but in a unity in which one depends upon the others for its leave to go up. The prosperity of a part depends upon the prosperity of the whole. . . .

FROM THE HOME MISSIONARY FOR JUNE.

THE Home Missionary is *our representative*, to break the ground and sow the good seed of truth; and having sent him forth, we are bound to give him our prayers, sympathy, and support. He is tilling a hard and rocky soil, not for himself, but for humanity; he endures a campaign in which is much hardship, and little glory, for the church; and we who sit at ease in our comfortable homes, should sustain him in labors by which we purchase freedom. This Home-work involves many sacrifices which do not belong to the Foreign. It may require a high pitch of consecration to exile one's self from home, and to spend one's life with a rude and barbarous tribe; but he who does this knows that he will obtain an ample support for himself and household, and when he returns to his native land he will be hailed as a Christian hero, and treated to a prolonged ovation. The Home Missionary, on the other hand, is always obliged to practise economy and is often in straits; must sometimes incur debts from which he sees no way of escape, must wait for his appropriation if the treasury is empty, and often finds himself worn out and prematurely old, with no provision for old age.

For this state of things the Home Missionary Society is not chiefly responsible. The newer churches are often in communities which are making a struggle for existence—whose houses, roads, fences, bridges, schools, must all be built at once; where the outlay is great and the return small; where the sense of pecuniary responsibility is not well developed; and it is not always possible to raise the salary which has been pledged. It is usually figured down to the lowest living sum, and generally falls below that. The Missionary must scrimp and shift in order to make both ends meet, and when he has worked in one field as long as he can live there, he forgives the debt, and removes to another.

It is not simply his personal comfort and culture which are affected; but he is hampered in the whole business of preaching. No man can give his whole mind to the ministry, if he is compelled to do something else for a subsistence, nor can he be bold and outspoken if he is kept a mendicant, at the point of starvation. The minister does not expect to be rich, but he likes to be independent, and he must be so if he is to be fearless in the midst of the drunkenness, and profanity, and Sabbath-breaking of the newer settlements. We ought not to send him on a warfare at his own charges, but should provide him with

an honorable competency, so that he may look the whole world in the face.

Most of our Home Missionaries are men of culture and refinement, who need books, papers, and other means of intellectual growth, and who covet for their children a good education; and it is cruel for us to send them to do our work, and withhold from them these reasonable advantages.

We ought to send them reinforcements. Nothing more sorely tries them than to see new and promising fields into which they cannot enter for lack of men or means. If we send them no succor, what can we expect but that they will retreat from a contest where they see no hope of victory?

The tide of immigration is now large, as in all our Western Territories, cities and villages are springing up in a day. Civilization travels in the swift car, and the gospel must go with equal speed. It is economy to plant churches at once, and to give them the means of vigorous growth.

SEEN OF ANGELS.

Angels heard with admiration
How th' eternal counsel ran;
Wondered at the great salvation,
Wondered at the gracious plan:
Angels wondered
At the love of God to man.

Angels, with profound amazement,
Saw the eternal King come down
In the time of His abasement
Saw the Saviour stand alone;
Angels saw Him
Then deserted by His own.

Angels saw the Saviour dying
On the cross, in love to men;
Angels saw His body lying
In the tomb among the slain:
Oh how awful
Saw appeared to angels then!

Angels saw Him rise victorious
From the tomb in which He lay:
Never sight was seen more glorious
Than what angels saw that day.
When the Saviour
Rose, and death resigned his prey.

Praise the Lamb! ye saints, adore Him,
Ye for whom He shed His blood;
Bow with angels, bow before Him,
Make His glory known abroad;
Preach the gospel,
Praise, Oh praise the Lamb of God.

CLINTON AVENUE BAPTIST.

THE Clinton avenue Baptist Church was some time ago relieved from debt by the individual effort of Mr. Cornelius Brinkerhoff. He made up his mind to do that work, and he did it. The members of the church, recognizing the value of the service done them, met in the house of Deacon J. Y. Harriott, and by resolution expressed their profound appreciation of it. The resolutions were beautifully engrossed by Mr. Brown, the penman of Fulton street, and presented to Mr. Brinkerhoff, coupled with utter sentiments showing the bold which he had obtained over the hearts of his associates, giving proof that his work for the Clinton avenue Baptists will not be speedily forgotten.

TANLEQUAN, CHEROKEE NATION.

June 7, 1873.

REV. JAY S. BACKUS, D. D.—Brother N. Yumada's church have undertaken to build a new and larger meeting-house. They appointed a building committee. This Committee have set eight native carpenters to work. Each neighborhood in which there are members of the church, has planted a field of corn. They all come together and cultivate this field. On one occasion thirteen plows came into the field, and gave the corn a good plowing in one day. Thus with each of the other neighborhoods connected with this church. The owners of the land charge no rent. This corn thus produced is the Lord's corn, and is intended to pay a large part of the cost of the house. Each carpenter is to have 150 bushels. The Cherokee Baptist Association is to be held in this house, commencing the third Sunday in September next. We hope to have some of the St. Louis brethren at the Association, and should be exceedingly pleased to see brethren from other places also. Visitors will be provided for on the ground or in the vicinity.

Very truly,

JOHN R. JONES.

THE HERALD.

A good liberal giver to the Home Mission Society says that he must either stop reading the *Home Mission Herald*, or must be giving more and more to the cause.

PROPORTIONATE ZEAL.

THERE was great zeal in the days of the discussion against slavery. Men sacrificed their money, jeopardized their popularity in religion and social life—there was fervent prayer, earnest writing and speaking, and abundant organization—and the cause was worth it all.

In the war there was still greater zeal. What millions of money were freely poured out, and what was infinitely more precious, the life blood of the dearest and bravest in the land! And it was well, for the unity of the nation and the deliverance of the slave were the rewards.

But now, when the ripest harvest of all this sowing—the last great victory of all this warfare is pressing upon us, where is our zeal? The past was to prepare the way for the future—the physical for the spiritual—conquest for redemption. Christ's great work is yet to be done in the South—the negroes must be enlightened and saved, the whites must be conquered by love, and Africa is to be redeemed in a large measure by her sons trained and fitted in this land! What a work lies before us! Christians, where is our zeal and self-sacrifice for this great duty—this golden opportunity? Hath Christ died for us and for these, and hath he led the way through all the agony and blood of these late years to give us the baptism for the hour, and to open our eyes to the great field, and shall we "stand all the day idle?" The Apostle tells us: "It is good to be zealously affected always in a good thing."—*Am. Miss.*

LOVE! LOVE! LOVE!!

I HAVE thought that religion is like the pomegranate. Now in the pomegranate there are many grains, but that which makes the pomegranate—its sweetness—is but one thing, and that is the sweet, juicy pulp that covers every

grain. So in religion, there are many parts—prayer, faith, obedience, hope, zeal, humility, etc., but love is the precious part—the sweet gospel pulp that covers each part, and makes it beautiful and good. What is prayer but love talking with God? Obedience, but love trying to please God? Zeal, but love acknowledging its debt of love? Holiness, but love trying to be like God? Humility, but love stooping before God? Faith, but love's foot resting on the Rock of Ages? and hope but love's eye kindling, and love's heart swelling, and love's hand reaching out after blessings to come? We speak of the Gulf of Mexico and Chesapeake Bay, but, after all, there is no Gulf of Mexico—no Chesapeake Bay—only the Atlantic sweeping up into the continent in different shapes and directions. So love is the broad, deep Atlantic, and prayer, faith, hope, etc., are only its gulfs, its bays, its sounds and its shores. God is love—the great Sun of love—and religion is the light and heat thereof in the believer's heart. Alas! that love's light is there so dimly seen, and its heat so feebly felt, but it will not be so when love's "perfect day has come."

Bamberg, S. C.

J. G. W.

HOW TO FILL CHURCHES.

THE New York *Herald* has said an excellent thing on the subject of filling churches. It is as follows: "There is one recipe given in the Bible for filling churches and destroying worldliness, which we would commend to those ministers who have so often to preach to empty pews and to worldly Christians. It is one given by the Lord Jesus Christ himself, and, like all of his recipes, it is simple and easily remembered: 'And I, if I be lifted up, will draw all men unto me.' There is no promise anywhere in the Word that philosophical essays, scientific lectures, or disquisitions or sensational sermons will do this. But the lifting up of Christ spiritually before the people will do it, and multitudes will flock to listen to his words as they did in the days of his flesh, when from Jerusalem and Judea and Galilee and the regions round about they gathered to hear the gracious words that proceeded out of his mouth. He is as certainly, though not as visibly, present with his church and people now as he was then, and the lifting up of his cross and its atonement to-day or in the future will draw all men unto him, and will fill the churches that are now empty."

\$144,000 IN 36 YEARS.

We fully agree with the *Congregationalist*, that—

It is a public benefaction when such an example of systematic benevolence as was afforded by the life of the late Charles Stoddard, comes to light. We have recorded elsewhere the opinion of his pastor, Rev. Dr. Blagden, that in thirty six years his gifts to the American Board alone amounted to \$144,000. Not more than one or two persons probably knew of this regular bestowment while the donor was living, but being dead he yet speaks to us all. It is a privilege to every one, whether rich or poor, to give to the Lord's work;

to give as largely as our means allow: to give systematically. Systematic giving is easy, is certain, is effective.

Three features are especially to be noted in this instance of Christian liberality: it was large; it was systematic; it was unostentatious. Oh, for more Deacon Stoddards!—*Nat. Bap.*

The Secret.—The Wesleyan Church in England, though not comprising many members of large wealth, raise very large amounts each year for missionary purposes, their contributions last year being \$700,000. They do this by securing a small sum *each week* from each member. One of the secretaries of their Missionary Society being asked how they were able to raise so much, replied, "By the grace of God and the *penny a week*." Bishop Ames of Ohio recently mentioned the case of a chairman of one of the London districts, who was accustomed to close all his meetings with the injunction, "Now, brethren, remember justification, sanctification, and the *penny a week*."

DISTRICT SECRETARIES.

FOR NEW ENGLAND.—REV. A. F. MARSH, D. D., 60 Washington Street, Boston, Mass.
PENNSYLVANIA, MARYLAND, AND DISTRICT OF COLUMBIA.—REV. THOS. SWAIN, D. D., 330 Arch Street, Philadelphia, Pa.
OHIO AND WEST VIRGINIA.—REV. S. B. PAGE, D. D., Cleveland, Ohio.
NEW JERSEY AND DELAWARE.—REV. H. V. JONES, New Brunswick, N. J.

General Missionaries of Co-operating States.

NEW YORK.—REV. M. G. CLARK, 120 Nassau Street, N. Y.
MICHIGAN.—REV. A. E. MATHER, Detroit, Mich.
ILLINOIS.—REV. I. N. HOBART, Chicago, Ill.
WISCONSIN.—REV. JOEL W. FISH, Fox Lake, Wis.
MINNESOTA.—REV. ARMY GALE, Minneapolis, Minn.
NEBRASKA.—REV. J. N. WEBB, Fremont, Neb.
CALIFORNIA.—REV. C. B. POST, Oakland, Cal.
EAST GERMAN CONFERENCE.—REV. J. C. HASSELHORN, St. Louis, Mo.
DAKOTA.—REV. GEO. W. FREEMAN, Vermillion, Dakota.

AFRAID!!

SOME people seem to be afraid to make their wills. They OUGHT to be afraid NOT to do it. That God will require us to give account of our stewardship as it relates to PROPERTY, there can be no doubt. The Bible is plain and positive on this subject.

Form of a Bequest to the Society.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York, in the year eighteen hundred and thirty-two, the sum of ——— dollars for the general purposes of said Society."

For Church Edifice Fund, say:

"I give and devise to the American Baptist Home Mission Society, ——— dollars, for the Church Edifice Fund of said Society."

For Freedmen's Fund, say:

"I give and bequeath to the American Baptist Home Mission Society, ——— dollars, for the Freedmen's Fund of said Society."

Form of a Bequest of Real Estate.

"I also give, bequeath, and devise to the American Baptist Home Mission Society, one certain lot of land, with the building thereon standing (here describe the premises; be particular), to be held and possessed by the said Society, their successors and assigns forever (if for Church Edifice Fund or Freedmen's Fund, say so), for the purpose specified in the Act of Incorporation."

Three witnesses should state: "We witness to this instrument, consisting of one sheet (or two), as the last will and testament of ———, by his (or her) request, in his (or her) presence, and in presence of each other."

☞ Please remember to use the word "Baptist," and not write "Mission" instead of "Missionary."

HOME MISSION RECEIPTS.
FOR APRIL, 1873.

MAINE.—Belfast, Mrs. E. C. Frye, \$30.
 NEW HAMPSHIRE.—London, J. S. Smith, \$20.
 VERMONT.—Windsor, P. C. Skinner 4; Interest on Legacy of J. P. Skinner, deceased 14.10. Enosburg, Rev. V. E. Barker 1.—\$19.10.
Freemen's Fund.—Proctorville, Mr. and Mrs. R. Fletcher 10.
 Total, \$29.10.
 MASSACHUSETTS.—So. Yarmouth, Miss Mary Crowell 4. Fall River, 2d Ch. 28.40. Cambridgeport, 1st Ch. Cambridge 1.07. Jamaica Plain Ch. 138.15. Newton Centre, Soc. Ing. Theo. Inst. 15.75. Lawrence, 1st Ch. 105.00. and for Wyoming Inst. 100.—\$112.18.
Freemen's Fund.—Springfield, State St. Ch. 50.50. A Thank-offering 10. Cambridgeport, 1st Ch. Cambridge, 1, 288.46. Fall River, Mrs. E. M. Boomer 10. Jamaica Plain Ch. 110. Lawrence, 1st Ch. 25.35.—\$1,467.51.
Church Edifice Fund.—Cambridgeport, 1st Ch. Cambridge 200.
 Total, \$2,029.69.

RHODE ISLAND.—*Freemen's Fund*.—Providence, Geo. D. Wilcox 20; Mr. J. Austin 1; Mrs. Vaughan 1; Mrs. L. A. Potter 5; Mrs. S. Sweet 5; Students in Brown University 100. Newport S. Sch. of 1st Ch. 50.—\$182.
 CONNECTICUT.—Preston, Rev. Levi Meach 10. Stonington, O. B. Grant 100. Bridgeport, J. L. Gilbert 1. New Haven, Grand St. Ch. 8.50. South Norwalk, Judson Miss. Soc. of Tabernacle Ch. 5. Waterbury Ch. add. 17.—\$171.50.
Freemen's Fund.—Putnam, Geo. M. Morse for Estey Building 20. Stonington, O. B. Grant 100.—\$200.
 NEW YORK.—New York City, A Friend 3.50; Geo. E. Perine 25. Lebanon Spa, Emily Sanford 1. Greenwich Ch., in part 51. Yates, 1st Ch. 14.50. Manchester, Annunity of Polly Mitchell 30; Monroe Asso. for A. H. Cole 100.40. Poughkeepsie, Mrs. E. B. Wilson 20. Adam's Centre, Desa. A. Sheldon 25. Nanuet S. Sch. 10. Morrisania, German Ch. 22.50. Newport, Mrs. Lydia Smith 50. Manlius, Estate of Jesse Smith 87.50. East Canaan S. Sch. 4.00.—\$474.50.
Freemen's Fund.—New York City, Howard Potter 200. Brooklyn, Rev. J. B. Simmons 70; Mrs. Mary E. Simmons 50. Newport, Mrs. Lydia Smith 25. St. Lawrence S. Sch. Conv. 50. Syracuse, Rev. H. A. Sizor 20.—\$420.
 CHURCH EDIFICE FUND.—Craryville, J. P. Marshall 5. Total, \$900.20.
 NEW JERSEY.—Newark, 1st Ch. 140; Roseville Ch. 25.—\$165.
Freemen's Fund.—Newark, Roseville Ch. 20.
 CHURCH EDIFICE FUND.—Newark, Roseville Ch. \$20.50.
 Total, \$965.50.

PENNSYLVANIA.—Philadelphia, 9th Ch. Women's Miss. Soc. 88.41; 11th Ch. balance 50 cts.; Nicetown Ch. balance 3.50. Upland, Crozer Sem. Miss. Soc. 20. Bridgeport Ch. 40. Brandywine Ch. 55.72. Colrain Ch. in part 20; A Friend 5. Alleghany City, Sandusky St. Ch. 75. Sharon, Ch. balance 8.40. Rush, Ch. 7.50. Middletown 7. Forest Lake, Ch. 5.50. Allentown, Ch. 5. Bristol, Ch. 21.75; S. Sch. 26. Pitsburg, 4th Ave. S. Sch. 72.70.—\$411.18.
 VIRGINIA.—*Freemen's Fund*.—Richmond, A. H. Cumber, student 10; Petersburg, Rev. H. Dickerson 1; Collection by A. Anderson 1; T. Miller, 50.—\$61.00.

SOUTH CAROLINA.—*Freemen's Fund*.—Columbia, Calvary Ch. 60. GEORGIA.—*Freemen's Fund*.—T. Hardwick 1; G. B. Mitchell 1; S. Burnett 1; Friends 4.50; J. E. Vaughan 2; T. R. Harper 3; T. G. Walker 1; Cash 5.—\$21.50.
 FLORIDA.—San Mateo, Ch. 2.40.
 MINNESOTA.—Fenton, Mrs. Anna Hudson 5.
Freemen's Fund.—Stuyvesant, N. G. Chase 120.
 CHURCH EDIFICE FUND.—East Saginaw, Leg. of Mrs. F. A. Walker, add. 124.75. Total, \$279.75.
 OHIO.—Cambridge, John Davis 5. Pomeroy, Ch. 6.75.—\$6.75.
Freemen's Fund.—Bloomfield, One in bondage 10. Granville, Prof. J. Stephens 5.—\$11.00. Total, \$287.75.
 INDIANA.—Fort Wayne, Ch. 16.50.
 MISSOURI.—*Freemen's Fund*.—La Soer, Miss Jane Patton's Infant Class, 75 cts.

IOWA.—Iowa City, A. C. Dennison 5; F. Atkins 1.—\$6.00.
 KANSAS.—Schomon City, R. T. S. Lowe 5.50.
 BONDARD.—*Freemen's Fund*.—Mrs. Alexander Brown 20.
 For General Fund, \$1,761.50.
 CHURCH EDIFICE FUND, 380.50.
 FREEMEN'S FUND, 4,078.51.
 Total, 6,190.01.

Extra Donations.—From Rev. T. W. Merrill, Lansing, Mich. for Testaments and Bible Primers for Freedmen, \$20.

FOR MAY, 1873.

MAINE.—North Brookline, Azor Cole, 40.
Freemen's Fund.—North Livermore, Mrs. Carlos Parker 50. East Sumner and Hartford Ch. 6.—\$26.00. Total, \$66.00.
 NEW HAMPSHIRE.—Troy, A. S. Clark, \$20.
Freemen's Fund.—Milford, Miss Fannie Merrill 10. Total, \$40.00.
 VERMONT.—Ladlow, Ch. 62.25. Fairhaven, Ch. 11.62.—73.94.
Freemen's Fund.—Williamstown, Miss E. Burnham 1.50. Groton, Mrs. Sally Renfrew 15. Brattleboro', J. Estey 1.00. West Dummerston, B. Stickney 10. Montgomery Centre, Miss May Kingley 5. Londonderry, S. Sch. 12. Sadawaga, Mrs. M. R. Wheeler 30.—\$1,093.50. Total, 1,170.44.

MASSACHUSETTS.—Boston, Butler and Fleetwood, 25; Sarah E. Parker, 20. Mansfield, Ch. 25. Littleton, Ch. 5. Worcester, 1st Ch. 20.75. Ch. add. Ch. 120.37. Newton, Soc. of Ing. Theo. Institute 5. Princeton, Am. H. Goddard 100. Middleboro', Central Ch. 91.73. Somerville, Perkins St. Ch. 118.75. Watertown,

Ch. 102.55. Groton, Legacy of Des. Foodick per David Foodick, ex. 200. Woburn, Trustees of 1st Ch. Account of Income from Bequest of Peter Flak, deceased, 141.50.—\$1,440.14.
Freemen's Fund.—Boston, Mrs. Annanda Snow 5; Dearborn St. S. Sch. 50; P. A. S. and C. A. R. 10; G. H. Quincy 25. South Boston, S. P. S. 50. Lynn, Mrs. M. Nye 50. Wakefield, S. Sch. 50. Framingham, 1st Ch. 25. Taunton, per A. J. Baker 100. Beverly S. Sch. 84.18. Medford, per J. R. Ousham 40. Taunton, S. D. Godfrey 50. Brookline, E. C. Brooks 2; S. Sch. 40.20. North Chelmsford, N. B. Edwards 10. Still River, Mrs. S. A. Lawrence 1. Norwood, Ch. 25. Watertown, Ch. 20. Salem, Mrs. L. G. Giles, 50; Joseph Price 20; Friend 10; Miss J. M. 10; Mrs. N. S. 5; Cash 5. Chelsea, 1st Ch. for Wayland B'g 42. Beverly, Mrs. Lydia Baker 1. Salem, Mrs. Saunders 10. Cambridge, Mrs. A. D. Swalm 10. West Medway, S. S. 25.—\$288.40.

CHURCH EDIFICE FUND.—Wakefield, Rev. M. M. Moti 10.
 Total, \$2,328.34.

RHODE ISLAND.—Wakefield, Friend 1. Providence, E. H. Potter 4; Stewart St. Ch. 34.75. Lonsdale, Ch. 10.—\$49.75.
Freemen's Fund.—Providence, Geo. D. Wilcox 20; per Miss Dyer 30; Cash 2; "Shelter Home" 5.50; Miss Emma T. Brown 25.—\$102.20. Total, \$151.60.
 CONNECTICUT.—Preston, Ch. 22; Anna Barnes 5. Mystic River, Ch. in ad. 1.00.—\$22.20.

Freemen's Fund.—Niantic, B. E. Champlin 25. Norwalk, Baptist Circle 15. New Haven, Calvary Ch. 20. Easton, Miss C. Stillman 25. Bristol, G. H. Atkins 10. Colchester, Rev. Lyman B. Toffi 50.—\$175.00.
 CHURCH EDIFICE FUND.—Mystic River, Union Ch. 25.
 Total, \$229.60.

NEW YORK.—New York City, Pulpit supplies by Rev. James French 80; Mrs. A. H. C. Howard 1. Binghamton, L. Davies 20. Black River Asso. per Rev. S. P. Merrill 50. Georgetown, Ch. 13.50. Le Roy, Germans 20; 1st Ch. 16.50. Buffalo, 1st German Ch. 21; 2d German Ch. 25. Monroe Asso. per A. H. Cole, Treas. 250. Tarrytown, Ch. 100. Saratoga Springs, Ch. 55.84. Conklin, Rev. M. M. Berte 5. Albion, Ch. 75.00. Nunda, Ch. per Rev. W. Metcalf 22.50. Brooklyn, Leg. of Francis D. Mason in part per Parmenas Cainer 24.488.76. Naples, Ch. 3.00. Lockport, Ch. 44.04. Niagara Asso. D. A. Dixon, Treas. 11.50. Mohawk River Asso. 170. Mexico, Ch. 2.50. Clarence, Ch. 46.50. Glens Falls, Ch. 21.27. Palmyra, Ch. 25. Le Roy, Ch. 12.12. Great Bend, Ch. 2.50. North Granville, Ch. 28. A Friend 8. Romulus, Ch. 42.—\$6,022.48.

Freemen's Fund.—New York City, Mrs. A. D. Gillette 20; Mrs. J. B. Price 5; J. B. Price 10. Mt. Vernon, Mrs. Sarah S. Waterhouse 20. Dartmouth, C. Van Dusen 20 cts. St. Lawrence, S. Sch. 50. Millbrook, Eva J. Barnes 5. Oneida, Rev. John Stricker 5. Romulus, Ch. 5. Watkins, Rev. C. W. Brooks 10. Saratoga Springs, Ch. 11.40.—\$169.00.
 CHURCH EDIFICE FUND.—A friend at the Anniversary in Albany 500.—Total, \$6,791.68.

NEW JERSEY.—Hackensack, 1st Ch. 20; S. School 53.77. West Hoboken, Ch. 18. Lambertville, 1st Ch. bal. 6.50. Freehold, 1st Ch. in part 25.00. Cherryville, 1st Ch. 20. Newark, Sherman Ave. Ch. 40.71. Plainfield, Rev. J. Stockbridge, Ch. S. N. 10.—\$288.08.
Freemen's Fund.—Newark, South Ch. 5; S. S. of Sherman Ave. Ch. 25. Elizabeth J. Batlin 2.50. New Brunswick, S. Van Winkle 50.—\$127.50. Total, \$305.58.

PENNSYLVANIA.—Scranton, Germans of the Penn Ave. Ch. 101.20. Williamsport, 1st German Ch. 60.05. Lycoming Township, Ch. 22.50. Birmingham, German Ch. 5.—\$168.75.
Freemen's Fund.—Philadelphia, Beth Eden Ch. Dr. H. L. Wayland's S. S. Class 15. Alleghany, Friends, Sandusky St. Ch. 11.50.—\$280.25. Total, \$215.25.

DISTRICT OF COLUMBIA.—Washington, Calvary Ch. 40.05.
Freemen's Fund.—Washington, G. E. Brayton 10.50; Students Wayland Seminary 100; P. A. Payton 17.50; E. H. Herbert 15.—\$132.50. Total, \$192.65.
 VIRGINIA.—*Freemen's Fund*.—Richmond, a friend 2.97; Students of Richmond Institute 423.50.—Total, \$426.47.

NORTH CAROLINA.—*Freemen's Fund*.—Raleigh, Students of Shaw Institute for tuition 118.04; do. for board 420.—Total, \$338.04.
 SOUTH CAROLINA.—*Freemen's Fund*.—Columbia, coll. by V. J. Parker 5; Students of Benedict Institute 55.—Total, \$60.
 GEORGIA.—*Freemen's Fund*.—Springfield, Ch. 11.50. Augusta, T. Hardwick 5; Rev. A. A. Johnson 1; Rev. Henry Morgan 1; 2d Ward School 1; J. Singleton 5; Friends 2.75; Rev. J. T. Robert 30. Columbus, Rev. M. J. Wellborn 5.—Total, \$42.

TENNESSEE.—*Freemen's Fund*.—Nashville, Students for board 37.50; Students of Institute 481.00; coll. for fuel 41.70; monthly Com. 25.62; Students for board 145.50; Cash for fuel 41.70; 1st Ch. 50. West Tennessee Convention coll. 34.40.—Total, \$993.65.
 MICHIGAN.—Kalamazoo, 1st Ch. 81.68. Niles, Ch. 25. Leslie, Ch. 18.55. Cassopolis, Ch. 10. Port Huron, Ch. 25. Danville, Ch. 6.25. Mason, Ch. 17.55. Mooreville, Ch. 5.50; S. S. 2.50. Romeo, Ch. 12. Ithaca, Ch. 20.50. Mt. Clemens, Ch. 2.75.—\$289.90.
 CHURCH EDIFICE FUND.—Manchester, cash 50 cts.—Total, \$289.40.

OHIO.—Canton, Ch. in ad. 11.50. Cleveland, 1st Ch. Jas. Parker 5; 2d Ch. 16.65; J. D. Hochsfeiler 20; H. Chisholm 20; Bridgeport, Ch. 11.95.—\$64.45.
Freemen's Fund.—Cleveland, 2d Ch. 20; Mrs. S. P. Page 5; Wm. Chisholm 20; Geo. A. Ruld 2.15.—\$22.15.
 CHURCH EDIFICE FUND.—Cleveland, 2d Ch. A. Eyears 20. Canton, George Cook 10.—\$120.—Total, \$214.32.

INDIANA.—Indianapolis, 1st Ch. 300.
 ILLINOIS.—Ethingham, Ch. 1.50. Bristol, Ch. 30 cts. Chicago, Church and Goodman 17.50. Kenilworth, Ch. 12.05. Aurora, Valley Ch. 11.75. Newport, Ch. 2. Hale, Stillman Valley Ch. 1.75. Sublim, Ch. in ad. 4.32. Chicago, Rev. N. F. Ravlin 20. Hannan,

Wm. F. Carpenter 2. Tallieria, Clara's Grove Ch. 15.50. St. Louis, Ch. in part 4.65. Pleasant Plains, Richmond Ch. 7.50. Leavenworth, Mt. Olive Ch. 2.55. Ellensburg, Mt. Zion Ch. 15.45. St. Paul, Ch. 4. New Lebanon, Ch. 4.70. Dundas, Ch. in ad. 1.45. Jackson, Ch. in part 2.55. Joliet, Ch. 70. Lincoln, Ch. in part 40.25. Cash for minutes and advertising 21.50. Point Pleasant, per Rev. C. R. Smith 25.—\$274.25.
Freemen's Fund.—Lincoln, Ch. 4.75. Bloomington, Rev. N. Archibald 25.—\$25.75.

CHURCH EDIFICE FUND.—Blue Island, Wm. F. Brayton 100. Lincoln, Ch. 6.75.—\$106.75. Total, \$2,428.35.
 WISCONSIN.—Spring Prairie, Ch. 15.20. Beaver Dam, Ch. 11. Columbus, Ch. 45. Almond, Ch. 14. Onro, Ch. 12. Kingston, Mrs. Elizabeth Davis 4. Hudson, Rev. T. C. Keeley 10. Elgin, Ch. 13. La Crosse, Ch. 5. Sheboygan Falls, Ch. 12. Fox Lake, Mr. West 1. Wausau, Ch. 4.55. Richland Centre, Ch. 1.25. New Lisbon, Mrs. C. Clark 2.—\$163.50.

Freemen's Fund.—Spring Green, Ch. 10. Thompsonville, Ch. 4.50.—\$21.50. Total, \$2,649.85.
 MINNESOTA.—Oushka, Ch. 6.58. Waseca, Ch. 4.75. Hespering Prairie, Ch. 2.50. Mankato, Woman's H. M. Circle 2.50. per Rev. J. C. Wooden 5.50. Wadena, Sweden, per Rev. M.quist 3. Nebraska City, Ch. 2. Rev. J. T. Westover 2.50. Total, \$29.28.

NEBRASKA.—Ashland, Ch. 22. Bellevue, Ch. 1.50. Fort, Ch. 1.50. Washington Co., per Rev. I. C. Jones 1. Tekamah, Ch. 1.50. Total, \$26.50.
 IOWA.—Fort Dodge, Ch. 3; S. S. 1; Council Bluffs, Ch. 4. Total, \$8.

MISSOURI.—Noscho, Ch. 15. St. Joseph, Ch. 1. St. James, Ch. 4.75.—Total, \$20.75.

KANSAS.—Pawnee, Cash 2.11.
 MONTANA.—Helena, Coll. for support of Rev. L. R. Whittle 20. DAKOTA.—Elk Point, per Rev. T. H. Judson 10.
 CALIFORNIA.—San Francisco, Mrs. Mason 4. Grapeland, 244. R. N. Howell 244. Stockton, J. J. Howe 2.50; R. Webster 2.50. Valijo, C. B. Ambrose 3.74; E. Friebe 3.74; Coll. at Fortym, 15.50. Visalia, G. F. Pennebaker 3.74. Dixon, Rev. D. Kingley 24. Rev. I. T. Pryor 5.74. Santa Rosa, H. Crane 5.74. Redding, Mrs. Sarah Warner 4.50; Mrs. N. I. Thompson 5.74. Oakland, M. L. Walker 1.13; S. V. Malone 25 cts. Corv. Mrs. D. Whitmore 1; L. H. Whitmore 5.74; C. N. Whitmore 2.50. Petaluma, Ch. 2.50. Sonoma, Rev. Sam'l Hill 25.—Total, \$2,629.21.

OREGON.—Forest Grove Ch. 1.20.
 For Missions and Education, \$15.45.
 CHURCH EDIFICE FUND, 62.45.
 Total, \$2,707.11.

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